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Notes.

MR. W. B. SCOTT.

William Bell Scott, poet, artist, critic, is dead. These few words must suffice here to record the loss of one who was a centre of interest and respect and love to hundreds, to thousands, of hearts in England and Scotland and America. Who that ever enjoyed the charm of his gracious and restful presence, of his gentle but penetrative talk, can forget him? As for the books he wrote and the pictures he painted during more than fifty years of earnest work, this is not the place to speak of them; though one cannot but mention 'The Year of the World,' his greatest poem, and 'A Poet's Harvest Home,' his last and perhaps best collection of verse, published when he was seventy-two. He died on Nov. 22, aged seventy-eight, at Penkill Castle, in Ayrshire, the home of Miss Boyd, who has proved herself, if ever woman did—and not only to him, but to his aged and gentle wife—a true and a devoted friend and nurse. Her house is dignified not only by recollections of him and by noble frescoes from his hand, but also by the memory of his friend D. G. Rossetti, who wrote there some of the subtlest of his poems.

M.

[To our correspondent's note we may be permitted to add that Mr. Scott had been long ailing, and that his death had been for some time seen to be inevitable. Among his shorter poems we commend to our readers that on 'The Sphinx considered as an Emblem of Religious Mystery.']

'LITTLE RED RIDING HOOD.'

Prof. Charles Marelle, in his little collection of popular tales ('Affenschwanz,' &c., Berlin, 1888), gives an oral French version of this time-honoured nursery tale, which was done into English from Perrault's 'Le Petit Chaperon Rouge.' It is from the department of l'Aube, and differs materially from Perrault, especially in the catastrophe:—

There was once a little country girl, pretty and bright as a star in fine weather. By her real name she was called Blanchette, but she was generally called Little Golden Hood, from a wonderful little gold and fire coloured coif (*capet*) which she always wore. Her granny (no one knew how old *she* was!) had given it her, and said it must bring her luck, for it was made of a sunbeam. And as the good crone passed for something of a witch, everybody believed the coif to be a bit enchanted. It was really so, as you 'll see. One day the mother said to her child: "Let us see, my Little Golden Hood, if you know how to take care of yourself. Go and take this nice piece of cake for grandma's Sunday tit-bit tomorrow. Ask how she is, and then come straight back without stopping to tattle to any one you don't know on the way. Do you understand?" "Perfectly," answered Blanchette, and goes off in triumph. But granny lived in another village, with a great wood between. At a turn of the road, under a clump of old trees, who should suddenly turn up but Brother Wolf! He had seen her set out alone, and intended to devour her; but observing some woodcutters, who might see him, he changed his mind, and, instead of springing on Blanchette, accosted her, gambolling about in dog-fashion. "Is it you, Little Golden Hood?" said he. The little girl stopped to talk with the wolf, whom, however, she did not know.

Learning whither she is bound, he goes on to announce her, finds the grandam away from home, and personates her, as in the common version. But when Wolf opens wide his jaws to gulp down Little Golden Hood, she lowers her head and cries, "Maman! Maman!" and the wolf gets his throat full of the little cap, which burns his jaws and throat as with live coals. He flies off howling, and blindly drives his head into granny's sack as she enters the door, and the old lady tumbles him down the well and drowns him.

It seems probable that Mr. Lang, when he penned his notes on Perrault's 'Le Petit Chaperon Rouge,'* was not acquainted with the foregoing version. In Perrault, as also in our English rendering, the wolf gobbles up the little girl.

"The punishment [says Mr. Lang] is quite out of all proportion to the offence [that of loitering on the road and talking with strangers]. As it stands, the tale is merely meant to waken a child's terror and pity, and probably the narrator ends it by making a pounce in the character of Wolf, 'c'est pour te manger,' at the little listener."

This, as he observes, was the correct "business" in our old Scotch nurseries, when we were told "The Cattie sits in the kiln-ring spinning":—

By cam' a cattie and ate it a' up, my lanesome,
Lanesome lady!
An' sae will I you—worrie, worrie—gnash, gnash!
Said she, said she!

* 'Perrault's Popular Tales,' from the Original Editions, with Introduction, &c., by Andrew Lang, Oxford, 1888, pp. lv–lix.

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"The old nurse's imitation of the *gnash-gnash!* [says Chambers, in a note to this nursery tale, 'Popular Rhymes of Scotland,' 1842, p. 54] which she played off upon the youngest urchin lying in her lap, was electric."

Mr. Lang goes on to say :—

"If 'Little Red Riding Hood' ended, in all variunts, where it ends in Perrault, we might dismiss it with the remark that the story is derived from the time 'when the beasts spoke,' or were believed capable of speaking. But it is well known that in the German form, 'Little Red Cap' (Grimm, 26), the tale by no means ends with the triumph of Wolf: Little Red Cap and her grandmother are resuscitated, 'the wolf it was that died.' This may have been the original end, omitted by Perrault because it was too wildly impossible for the nurseries of the time of Louis XIV., or children insisted on having the story 'turn out well.' In either case, the German *märchen* preserves one of the most widely-spread mythical incidents in the world—the reappearance of living people out of the monster that has devoured them."

Mr. Lang follows up this last remark with many examples, such as the myth of Cronus disgorging his swallowed children alive; the fabulous monster Kwai Hemm in Bushman story; the Iqongqongqo among the Kaffirs; and analogous monsters in the myths of other savage races—all of which I leave, for consideration, to "nature-mythologists," who are seldom at a loss to discover "a rich truth in a tale's pretence," and will readily, no doubt, explain, to their own satisfaction, what is typified by the "golden hood" in M. Marelle's version, as above, which burns the wolf's throat and causes him to rush blindly into granny's sack as she enters the door, and his end by drowning in the well.

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SUFFOLK PARISH REGISTERS.

The following is a first instalment of notes respecting the parish registers and other records of the county of Suffolk, gleaned from the Rev. Alfred Suckling's 'History of the County of Suffolk,' published in 1841, a work that suffers terribly from the want of an index. I have no doubt some of your Suffolk correspondents will be able to tell us whether the "Notes" compiled by Mr. Suckling are to be relied upon, and perhaps be able to give us useful information respecting the present condition and whereabouts of these registers. I think it would be in the highest degree useful if a catalogue of county records were printed for every county, so that copies might be placed in the various public libraries for reference.

Barsham.—"Register books commence in 1558, and down to 1615 were kept in English and are badly written. After this period another hand occurs, by which the entries are very neatly made and in Latin. There are a few breaks in the succeeding books, which seem to have been much neglected."—P. 43.

Great Redisham.—"The register books, preserved in the parish chest, commence in 1713, though some are in private hands beginning in 1540. By what means they have been withdrawn and at what period is unknown."—P. 60.

Are the above registers still in private hands; and, if so, who is the possessor of them?

Ringsfield.—"The registers of this parish contain the records of little more than the last century, the older books having been destroyed by fire, according to some accounts; while others attribute their loss to the effects of a flood which washed out the entries and rotted the parchment."—P. 70.

Sotterley.—"The registers commence in 1547."—P. 93.

Worlingham.—"Registers begin 1538."

Bungay.—"Wingfield's Account Book, Parish Registers, Overseers' Books of Accounts. That of St. Mary's commences in 1523. It is a very curious record, in high preservation."—P. 150.

Where are these various records now?

Bungay. Trinity Church.—"Church Reeve's Books. Registers of this parish commence in 1557. There is an old register book, date 1541, in the parish chest which belonged to some other church."

To what other church does the register of 1541 belong? Where are the Church Reeve's books now?

Ilketshall. St. John's Church.—"Registers commence in 1538."

Ilketshall. St. Lawrence Church.—"Registers commence in 1559."

Ilketshall. St. Margaret's.—"Registers commence in 1538."

Mettingham.—"Register book begins in 1653."—P. 179.

All Saints' (S. Elmham?).—"The parish registers are burnt."—P. 188.

St. George's (S. Elmham).—"Registers begin in 1558."

St. Mary's (S. Elmham).—"Registers begin in 1558."

St. Margaret's (S. Elmham).—"Registers begin in 1679."

St. Peter's (S. Elmham).—"Registers begin in 1678."

Carlton Colville.—"The registers destroyed by fire on the destruction of Carlton Hall."

Gisleham.—"Registers of Holy Trinity begin 1559."

Kessingland.—"Registers begin in 1591."—P. 258.

Pakefield.—"Register begins 1680."—P. 284.

Ashby.—"Registers begin 1553."

Belton.—"The oldest register book commences Jan. 9, 1560. The series is complete and unbroken from the above date and in excellent preservation."

As fifty years see many changes, it would be interesting to know if the registers above referred to are in the same state now.

Henry R. Plomer.

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(To be continued.)

FOLK-LORE ITEMS.

Folk-lore still alive and vigorous would seem to be more interesting than folk-lore that has been blasted by a Board school; and the following four items are still matters of belief and influences of conduct in the land wherein they grow. They are taken from a recent letter which I have been privileged to see—a letter that came out of Staffordshire; which topographical fact I

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